ORGANIZING TO SUCCEED: CREATING AN ORGANIZATIONAL STRUCTURE FOR A NEW CONGREGATION FOR THE FIRST FIVE YEARS OF DEVELOPMENT

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ABSTRACT

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The objective of this project is to create an organizational structure for Global EmPOWERment Ministries located in Stone Mountain, Georgia. The methodology will be qualitative research with the triangulation of an interview, a spiritual gift assessment, and a questionnaire with a select focus group for leadership. The project revealed the focus group see a need for organizational structure. Some people are not willing to continue in leadership or work on developing the organizational structure. In summary, the conclusion is to create an organizational structure using the involvement of some of the focus group with an emphasis on communication and monthly meetings.

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It is with great joy, gratitude, and appreciation to Keith Donaldson D. Lawrence for his support, love, and patience expressed during this journey.

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To the partners of Global EmPOWERment Ministries and the focus group, it is with sincere gratitude and a note of appreciation for your support, encouragement, and willingness to participate in this project.

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Finally to the cohorts that stood strong with support, inspiration, suggestions, and commitment to see this journey to the end as a team, thank you.

DEDICATION

This Doctor of Ministry Project is dedicated to Wallace Henry and Menona Hammond Nelms for their unconditional love, spiritual guidance, belief in my endeavors, encouragement, and the first exposure to organization to my life. Their strong belief in God and moral values has provided guidance through the challenges of this journey through life.

Additionally this work is dedicated to Dr. Keith Donaldson D. Lawrence, a spouse that gave his strong support over and over again. Also to an awesome daughter, Keshona Nina Lawrence for the constant encouragement, inspiration and cheering to continue and endure to the end.

Finally to four phenomenal women, Willie Maude Nelms, Edith White Ming, Donna Alicia Nelms and Connie Diane Williams Carter for their friendship, role modeling and constant inspiring words to pursue and aim high.

INTRODUCTION

Structure has always been important when looking and history whether secular or spiritual. Historically, structure was needed when looking at how people were able to function and work together in order to be productive and effective. Observing from a global perspective and considering how nations, states, counties, and cities function has required structure. The corporate world also required structure in order to be productive and generate capital for success. When looking at the spiritual need for structure, I reflected on the book of Genesis in the creation story. God created the world with order and structure. Each day something was created that was dependent on what already existed. This organizational structure made is possible for everyone and everything to exist and function effectively. The church must also have organizational structure in order to be effective in ministry while bringing people together for fellow, empowering and equipping people to serve, growing to spiritual maturity, and building up the Body of Christ.

Global Empowerment Ministries is a nondenominational church located in Stone Mountain, Georgia. It is eight years old and has grown from thirteen partners to approximately 300 partners with an average attendance of 125 people during Sunday worship. There are more than twenty nationalities from diverse denominational backgrounds. Because the church is young, evolving, and a relatively new congregation, developing a working model for effective ministry has been challenging.

There is a need for organizational structure at Global Empowerment Ministries. Due to the multi-cultural makeup of the church, which brings with it diversity of exposure to so many structures within their prior churches, working through developing a model will be challenging and rewarding. Communication, clear directions, and order, along with frequent meeting will strengthen the people to do the work of ministry. To broaden the discussion on organizational structure, one must consider the paramount need for structure in any group of people gathered to work toward a common goal and find success and effectiveness. Therefore it is imperative for structure to be in place for people to work with unity and harmony in the body of Christ. Members of the environment are without any theme, structure, or sense of belonging when there is lack of order and things stand apart.[1]

The project focused on the problem of needing an organizational structure. Whether the leadership in place recognizes a need for organizational structure will be a major component for consideration. They are an integral part of the success of the ministry and its effectiveness. They need to be involved and empowered to work together in organizing things that will affect the lives of the people within and outside the church. Through the participation of the leadership team in an interview, a spiritual gifts inventory, and a questionnaire, the project findings will determine if the majority of the leadership believes there is a need for organizational structure.

Chapter one of this project focuses on my background and spiritual journey, which lead to the focus on organizational structure. The ministry context will be analyzed and connected to the spiritual journey. This analysis will share the demographics and

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[1]Joseph Grange, *Nature-An Environmental Cosmology* (Albany, NY: State University of New York Press, 1997), 26.

description of the congregation which has a major impact on the structure needed for unity among the people.

Chapter two will make known some of the literature utilized in developing the project. Lifting the needs and challenges for developing organizational structure in the church by those who are writing about the benefits for the ministry, people and building up the body of Christ will strengthen the need for structure. An awareness of this problem in nature, nursing, education, and business will be explored and paralleled to the church.

Chapter three forms a framework and establishes a theoretical foundation for the model of organizational structure. It includes theological, biblical, and historical foundations. This framework identified will undergird the model of ministry.

Chapter four discusses the methodology and the proposal of the model used in the field experience. In this chapter the procedure by which this ministry project took place is explained. This chapter shares how the context associates, a selected focus group of leaders, and members of Global Empowerment Ministries united themselves into a devoted team to guarantee the completion of this project.

Chapter five shares the field experience. It comprises data, collection techniques and data analysis goals. The details of the results of this ministry method will be examined and discussed. The expectations and responsibilities of each group (context associates and choice focus group of leaders) will be identified. The choice focus group of leaders will be clarified based on their current position at the church.

Finally, chapter six will share reflections on the field experience, a summation, and conclusion. Discussions on what could have been done differently and offers suggestions for the church and church leaders that would make the organizational

structure more effective while allowing its partners to be involved and have clear communication. This will enable the partners to feel empowered and the leaders will be the catalyst to accomplish this goal. Any new insights and ideas that will lead to the leadership of the church becoming more effective in ministry will be offered in this chapter.

CHAPTER ONE

MINISTRY MODEL

The interaction of two forces working together is called synergy. This synergy forms the intersection of personal interests and the ministry context. The merging of the life story and Global EmPOWERment Ministries caused a transformation that revealed God's plan and purpose. This search and discovery will lead to a single doctoral focus that will ultimately give wholeness and completion to my ministry.

The story begins in Atlanta, Georgia in 1954. First born between a set of twins and separated by fifty-five minutes, my parents were young and had been married four years. Seemingly every two years there was a new addition to the family, be it a single birth or twins. By 1961 the family consisted of two sets of twins, and two single births. Finally, the family was comprised of four girls and two boys. All of the girls were born first and the boys last.

The neighborhood was made up of the paternal relatives. Everyone lived close by and helped to raise each other's children. There were first and second cousins in the neighborhood. Growing up playing with cousins, attending school and church was secure. The neighborhood was very close and everyone took care of one another. The socialization was limited to school, church and the neighborhood. The neighborhood was completely African American.

Because segregation was still in existence, everyone was bused about six and one-half miles away to another community called Scottdale, Georgia. The school, Robert Shaw Elementary School, made it accessible to meet other African Americans that were not relatives. This offered many social opportunities to everyone in the neighborhood. Unfortunately, in 1965 integration created a challenge for everyone in the neighborhood because it mandated their attendance to the closest school in the neighborhood; predominately white Oak Grove Elementary School. My parents were fearful of this change but were very careful to ensure the safety and education of their children.

Most of the people in the neighborhood attended Mount Zion African Methodist Episcopal Church. This church is located on a main highway in front of the neighborhood while also being in walking distance. In fact, the family would walk to church every Sunday. There is another church, Saint Paul Baptist Church, located inside the neighborhood. Because the two churches were small, everyone attended both churches because the Methodist church met on first and third Sundays and the Baptist church met on second and fourth Sundays. Going to church was a social outlet for everyone. Getting involved in church made the experience more meaningful and created an avenue for exposure, which led to spiritual, social, and intellectual growth.

The home environment was strict and orderly. The family was close and taking care of one another was of utmost importance. Attending family gatherings were frequent on both sides of the family. The maternal relatives were about ten miles away and every weekend there was a party or event to attend at the uncle's house. These gatherings would allow time for the adults to relax and party with friends, while the children would socialize and play in the back of the house.

On holidays the first order of the day was to visit the maternal side and then when returning home visit the paternal side of the families. Both families were close and enjoyed coming together often.

Because mother did not work outside the home, there was nothing she did not do in the home. Mother ran a tight ship where everyone had to do something to keep the house clean. A chart was made and posted on the refrigerator to indicate everyone's job in the house. This chart was changed every week with a rotation of the jobs. The chores included washing dishes, sweeping the floor, vacuuming, mopping the floor, cleaning the bathrooms, cutting the grass, taking in the clothes off the clothes line outside, clearing the dinner table and much more. Everyone also had a schedule with time indicating when they did chores, when they eat dinner, when they do homework, when they took a bath and when they go to bed. There was a weekly list of the menus for breakfast and dinner. Organization was evident and everyone understood that they had to complete their chores, homework and play in a timely manner every day. Mother played a very significant role in that she exemplified how to organize your life and activities.

My father was also very influential. Dad worked three to four jobs to keep the family going. Leaving very early in the morning and coming home late from working other jobs was expected. Mother always made it clear that food would be ready for daddy and quiet was expected when it was time for him to rest or sleep before going to the next job. Daddy would spend the weekends working on the bills. Dad had a book to record all the bills and budget the money to make sure bills were paid with money in the bank to take care of other needs in the household. Daddy would randomly ask each child questions about the cost involved in running the household as it related to the utilities.

It was very clear that no one had a clue of what it cost to pay the bills or what was needed to feed the family. Dad planted a garden every year with vegetables, which had to be harvested by the children, and therefore saved money on groceries. Later Dad would ask more questions in hope that the children's answers were reasonable with understanding of what it cost to pay the utilities or property taxes. Daddy finally realized the need to show how to develop a budget of the income, allowances, and manage money well. These lessons were taken very seriously. These lessons were empowering to the extent of being able to pay off a college loan, within a year, before having to pay interest when getting my first job as a teacher.

I was very active in the church. Started working as an usher and choir member. Later some mentoring took place by an aunt that did most everything in the church. The aunt showed how to do the church bulletins for each Sunday, do the quarterly reports for the presiding elder, financial reports for each Sunday's bulletin, and take minutes at the church conference. This later helped with being able to organize personally and professionally. Then creating forms to ensure that the information gathered would be kept for history was beneficial for the church. After learning to use the computer, a template for each Sunday bulletin was created so that the work would be less redundant from Sunday to Sunday.

Creating a database for the financial information to be kept on record, which eliminated the mass of paper being used, was economically beneficial. This same aunt mentoring was so influential that deciding to become an elementary school teacher emerged as a career choice. This same aunt would encourage and expect the level of involvement within the African Methodist Episcopal Church to aspire to higher levels.

It was because of her support that the office of the Recording Secretary for the Atlanta North Georgia Conference of the Young People's Division was a success. This love for the church grew so much that many years were spent serving the African Methodist Episcopal Church in many positions and levels. As the Conference Branch Director of the Young People's Division, organizing a directory for the people in office, creating forms for the directors to report information, making a notebook for material to be kept for historical purposes, doing all of the programs, and so much more emerged. This helped many others working in the organization to communicate more effectively. There was a joy in working behind the scenes with the Connectional Young People's Division Director for many years to send out the newsletters across the world by creating a database of the addresses and printing labels for the mailings.

As the family grew older, everyone began to do their own thing. Everyone got jobs while others went to college. One sister went to college is Deland, Florida. Once everyone had finished college and were back home, problems started to surface. Eventually, my parents decided to start something that would bring everyone back to the birth home for unity, harmony, peace, of mind for the parents, and spiritual strength for everyone. The parents invited everyone to come to Family Prayer.

Family prayer was for the children and parents to come on Sunday mornings and share their problems/concerns, ask for prayer in any area of their lives that needed spiritual direction, discussed if anyone hurt or offended another, sharing what happened in the week, and whatever the Lord laid on anyone's heart to share. Family prayer started with a song and then Dad would talk about a scripture or topic of concern with spiritual inspiration. Then everyone would share whatever they needed to share and then end with

prayer. This eventually led to everyone having the opportunity to lead family prayer. In spite of the dysfunction within the family and the issues that each person had, my parents made an intentional effort and strongly focused on making sure everyone loved each other and were there for each other no matter what. This continued for many, many years and eventually the spouses and grandchildren were encouraged and started to come. It was through family prayer that many blessings, healings, deliverances, restoration, and mighty moves of God took place in the lives of everyone that attended. All of the children attended and everyone grew spiritually because of it. This brought order in the lives of the parents and siblings. This gave direction, purpose, strength, power, peace, wisdom, prayer life, and so much more to everyone's life. Thank God for family prayer! Thank God for my parent's insight to establish something so powerful that would impact their lives and the lives of their children and children's children for generations yet unborn. Although there was dysfunction, there was unity in the family unit.

The first job after graduation from college was an elementary mathematics teacher. The love for mathematics and teaching, lead to this career choice. Mathematics is a subject that has so much order and the nature of the subject is one that warrants organization. The love of teaching leads to fulfillment and joy, while teaching mathematics to children. Later deciding to teach mathematics to at-risk students was challenging but very rewarding. These students had difficulty understanding and learning mathematics. Although this was a challenge nonetheless, the challenge allowed for so much learning from the students as it relates to how they think and why they thought what they thought. The teaching of mathematics was really a test to consider the many ways to explain and prove the skills and concepts of mathematics to all children.

While campaigning at a General Conference, who would know that the soon to be husband was also there in Dallas Fort Worth, Texas. After marrying, he was appointed to his first church, in the United States, in Madison, Georgia. It was instinct to support him by doing the bulletins and organizing things at the church. Over time some of the things done were keeping a record of his sermon titles with the scripture reference, typing and filing his agendas for meetings, and helping with the quarterly and annual reports. Simultaneously, while working as the Director of the Young People's Division for the conference, helping my husband in ministry was very important.

Later, a move was made with an appointment to a church in Fairburn, Georgia. There the same thing took place. The support with my husband's ministry started with the worship bulletins. Later it was typing the agendas for meetings, keeping a record of the sermons until taping started, taking minutes at meetings and church conferences, and whatever was needed for order and effectiveness in the ministry. The church began to grow so quickly that eventually the church hired people to get the work done that was needed for the ministry. While at this church, my husband also entered Candler School of Theology at Emory University. Again, in support of this new endeavor, typing the papers for classes was natural and saved money.

Global EmPOWERment Ministries is six years old. The pastor and founder started the ministry by having Bible Study in the home of a woman that understood his calling and ministry. She opened her doors, in May 2006, for a small number of people. As the number of people increased it was decided to relocate the partnership. The people decided to lease a room in Shiloh High School where the first worship service was on June 18, 2006. In working as the teacher of the Children's church for ages five to

seventeen, this was like being the director of the youth department. The older teens were there to help assist and pass out and collect materials and snacks, and take children to the restroom. The worship services were moved from the band room to the theater, a larger space, in about one month. The church stayed there until June 3, 2007 and moved to a church located at 661 Rockbridge Road in Lilburn, Georgia. The church remained in Lilburn until March 2, 2008 where the church moved to its final destination in Stone Mountain, Georgia. On September 2, 2008 Global EmPOWERment Ministries became the owners of twelve acres of land located at 1836 Rockbridge Road.

In September 2008, when the church purchased the property located at 1836 Rockbridge Road, Stone Mountain, Georgia, the congregation was made up of many ethnic groups, many previous denominations, relatively young in age, many people that just attended church without any further participation or commitment to work, very few people experienced in leadership in the church, and some unchurched people. As the pastor's wife it was very difficult to know how to create a structure for leadership with the newness of the church. The need for leadership and direction in the church for the congregation was imperative and critical at this point. The pastor did not have people with skills and leadership experience in church work. The need for an assistant pastor, administrator, youth pastor, financial director, facilities manager, and much more was needed but no one was equipped. The demands of starting a non-denominational ministry from the ground up and no structural guidelines established made every move to launch ideas critical and open for scrutiny.

The lack of structure, even though there are structures to copy from other denominations, made it hard to create what would be needed for this congregation

because of the age of this ministry. The marriage of the pastor and a congregation can make a ministry grow and produce much fruit for the Lord. Because Global EmPOWERment Ministries was so very young and fragile every decision made in any area of the ministry would impact the survival of the ministry. The congregation was constantly evolving with people joining the ministry, people leaving, people wanting leadership roles, people with personal agendas, people wanting a close relationship with the pastor for personal gain, people that were spiritually young, people that wanted to only attend church, and a few people that were willing to work in the church. The culture of the congregation has not yet solidified.

Currently, in working alongside the lead pastor at Global EmPOWERment Ministries and because this is a new ministry that the Lord called my husband to start, the issue is there is no structure or book to establish order for this church. This challenge of organizing and giving structure to this new ministry has changed and evolved over the last five years. The need to have structure and order for the partners to work as a body is crucial for the spiritual growth of the church, community, and people. There were many efforts made to implement structure in the church. Each time there were problems maintaining the structure. The partners were confused due to the frequent changes being made in the structure with leadership.

In the many of supporting the lead pastor, the most prominent was to establish order and structure. Creating forms for every event, meeting, and data gathering needed for effective communication among the people was necessary. Starting a database for a directory, keeping record of baptisms and marriages, recording minutes for meetings, creating schedules for worship, Children Church, Youth Sundays, teaching of Bible

Study and Sunday School, Prayer Calendar, organizing the Easter and Christmas programs, typing the worship bulletins, typing minutes for meetings, and so much more just to name a few.

At Global EmPOWERment Ministries the need is so great for order. There is also a need for fellowshipping so that the partners can get to know one another and truly unify as the body of Christ. The need to feel as a family working together to accomplish God's will for Global EmPOWERment Ministries in the surrounding communities, state, nation, and world is essential to fulfill the purpose. Lack of fellowshipping has hindered the bonding needed for a sense of family unity and working in harmony. It will be through structure and order that the partners will began to come together and work for the kingdom of God. Together we stand but divided we fall. There is a willingness among the partners to work but without order it is difficult to serve without a plan and direction. When the partners are aware of a need they have always stepped up to accomplish the need. Unfortunately the cry or appeals have been isolated and not on going. Organization is needed among the leadership, ministerial team, youth, and partners.

During my mother's illness, once again, organizing the siblings to take care of the mother's need emerged. Developing a chart to facilitate the care for my mother, among the siblings until her death was difficult but needed. Meeting with the siblings to discuss what days and times would work best for each of them facilitated keeping unity and a sense of family strength. The staff from the hospice group was so impressed with our family unity and the chart that they decided to send someone out to care for mother during the night hours in order for the siblings to get some rest.

The family continues to rely on her ability to organize things around the family home even today. In attending diabetes classes with Dad, in order to give the best care, the information gained was put on the refrigerator for all siblings. Makings a list of the foods and a sample list of meals that meet the required food groups proved to be very beneficial for all involved. Also, creating a list of Dad's medications with the dosage, time to take them, doctor prescribing, and any changes made have helped the family and doctors. Finally the siblings requested a schedule to be created to care for Dad. In order to ensure that no one is burned out, the siblings meet again to discuss times that are best to take care of their father.

The intersection that emerged to form this synergy with Global EmPOWERment Ministries was the strong sense of needing to organize due to a lack of structure and to create a sense of family in the body of Christ. Although we are uniquely different, we needed to be unified with direction and structure. This uniqueness is due to the many cultures and ethnic origins at Global EmPOWERment Ministries. There are at least fifteen different countries represented among the partners at Global EmPOWERment Ministries. This diversity means that there must be a conscience effort to bring people together to fellowship in order to understand one another and one another's culture. The partners are willing to talk and fellowship with each other but there are not enough events or activities that lend themselves to fellowshipping among one another. There are no annual events that are intended to bring people out to share their food, culture, or dress that would allow for interaction. Building relationships can be very powerful and fellowshipping will begin to lead to building relationships that are needed among the partners.

The ministries that are currently functioning are Praise Team, Ushers/Greeters, Finance Team, Facilities Management, and Dance Ministry. All of these groups meet regularly each month to plan, practice, organize, and develop programs to meet the needs of the congregation and communities where needed. There are events planned and organized to raise funds for the church within in a few of the above-mentioned ministries. These events are not only for fundraising but they are also to allow the partners to fellowship, work together toward a common goal.

I function best when there is order and unity. The need for organization of this body of Christ will strengthen to ability of GEM to impact the surrounding communities, state, nation, and world. The church will more effectively implement programs that will serve God's people.

The problem statement for this forthcoming project is the absence of organization, structure, and unity that can give direction, purpose, and effective service to God's people.

CHAPTER TWO

STATE OF THE ART IN THIS MINISTRY MODEL

Researching the problem statement from a theoretical perspective leads one to search for situations where leadership was needed in nature, nursing, education, and business paralleled to the church. The problem statement under consideration is a non-denominational church lacking sufficient organizational structure to meet the pressing demands of a relatively new congregation. In considering how other organizations develop their organizational structure from an embryonic state, this may offer answers to some of the needs of this context.

Seeking understanding of this problem statement within nature, according to Joseph Grange, an environmental cosmology is the concentration. Grange lifts a hypothesis that states an environment is unison of the becoming of value characterized by a fundamental unity that always issues into the creation of an inexhaustible newness. He believes environments are regions where many things go on simultaneously. Some of the activities to be found in environmental domains include inhibitions, enhancements, eliminations, and causal influences. They can be stable or ephemeral, enduring or fleeting, fatal or life-giving.[1]

"Given such exceptional variety, it is important that the environmental hypothesis to be used in this study name all essential features of any environment whatsoever. The

[1]Joseph Grange, *Nature-An Environmental Cosmology* (Albany, NY: State University of New York Press, 1997), 9.

formal statement names four factors that are essential to the functioning of a environments, natural or human: A unison of becoming, the achievement of value, fundamental unity, and creativity."[2]

Grange elaborates on each of these four factors. First, Grange states an environment exhibits unison of becoming because it supports many modes of being at the same time. Its togetherness is not a simple togetherness of parts but rather a whole more than the sum of its parts that in some way or other provides for the birth, growth, and perishing of its members.[3]

Second, he feels it is value and the terms of its achievement that is at the very heart of this attempt to construct a cosmological paradigm for an adequate environmental ethics. To be is always to be a value. He feels all actual things in the world can be seen as contrasts that emerge out of the relation established between a thing's identity and the differences in its relevant environment. It is a value for itself, a value for others in the environment, and a value for the environment taken as a whole.[4]

The third part of the environmental hypothesis states that a fundamental unity exists within all environmental regions. This unity is caused by the fact that relations within environmental domains are internal. They involve the real internal constitution of the entities concerned. Even though what is conditional for one entity can be essential for another, each entity is really and actually related to its environment. In fact, its obligation

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[2]Ibid., 10.

[3]Ibid.

[4]Ibid., 11-12.

to fuse its being into one, final, determinate expression of value is carried out precisely by reason of its seizure of its environmental conditions.[5]

Finally the last part is creativity. Grange states the last part of the environmental hypothesis is in some ways the most important to remember and the most easy to forget. It says that all environments are governed by a ultimate category: Creativity. He declared that creativity does not here signify genius or artistic talent or any of the other aesthetic terms we customarily associate with it. Its real meaning involves the notion of newness, freshness, and originality. Creativity means that everything that comes to be is a unique, never-to-be-repeated instance of value. Creativity, therefore, signifies novelty.[6]

Grange argues that structures are not idly thrown together heaps of matter. Rather, each structure is what it is because it patterns an ideal or series of ideals. When effectively realized, this actualized ideal is the defining quality of that structure.[7] "A structure brings together many different dimensions of the environment. It takes what is other to itself and brings it into its own being. It is a mixture. There is therefore an aim guiding the emergence of structural realities. This purpose leads it to bring the world together in just this certain way and no other."[8] Grange formally expressed that a structure fits the world together in its particular way through the influence of the ideal that it seeks to measure up to.[9]

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[5]Ibid., 13.

[6]Ibid., 14.

[7]Ibid., 25-26.

[8]Ibid., 26.

[9]Ibid.

Finally, Grange lifts the idea of members of the environment is without any theme, structure, or sense of belonging when there is lack of order and things stand apart. This is due to a lack of coordination within the environment. There may be great difference present but it is of the sort that prevents any community of action. No one aspect of an environment stands out with vigor, clarity, or strength.[10] Grange states that organization is obtained by assigning equality to all things.[11]

Investigating the problem statement from the perspective of leadership and structure in nursing, according to Marquis and Huston, the American Nurses Association states that new managerial responsibilities placed on organized nursing services require nurse administrators who are knowledgeable, skilled, and competent in all aspects of management.[12] They state, "The need to develop nursing leadership skills has never been greater as reform of healthcare is being addressed at national, state, and community levels. Leadership skills also are necessary for team building at the organizational level. Ensuring successful recruitment, retaining a cohesive nursing staff, and maintaining a high-quality practice depend on successful team building."[13]

In nursing, "The relationship between leadership and management continues to prompt some debate, although the literature demonstrates the need for both."[14] Marquis and Huston believe if a manager guides, directs, and motivates and a leader empowers

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[10]Ibid., 53.

[11]Ibid., 54.

[12]Bessie L. Marquis and Carol J. Huston, *Leadership Roles and Management Functions in Nursing: Theory and Application* 4th ed. (Philadelphia, PA: Lippincott Williams & Wilkins, 2003), 3.

[13]Ibid., 3.

[14]Ibid., 4.

others, then it could be said that every manager should be a leader. They feel that management emphasizes control and leadership increases productivity by maximizing work force effectiveness. The manager is the person who brings things about; the one who accomplishes, has the responsibility, and conducts. A leader is the person who influences and guides direction, opinion, and course of action.[15]

Marquis and Huston states, historically strong management skills have been valued more than strong leadership skills in the healthcare industry. They highlighted although greater emphasis has been placed on leadership skills in management in the last decade, leadership may continue to be undervalued in nursing curricula and that internalization of the value of leadership should be increased. "The National League of Nursing also supports the belief that leadership should be internalized by professional nurses and has recognized leadership as a criterion in its accreditation of baccalaureate programs in nursing."[16] According to Marquis and Huston, in the evolution of leadership theory contemporary research focuses more on leadership as a process of influencing others within an organizational culture and the interactive relationship of the leader and follower.[17] They are writing on the base of the premise that professional managerial judgment, critical thinking, and successful leadership decision-making can be learned.[18]

Marquis and Huston credits Robert K. Greenleaf with the term servant leadership.[19] Greenleaf resolves the servant-leader is servant first. "It begins with the

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[15]Ibid.

[16]Ibid., 5.

[17]Ibid., 12.

[18]Ibid., 5.

[19]Ibid., 16.

natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve after leadership is established."[20] Greenleaf further clarifies that the natural servant, the person who is servant first, is more likely to persevere and refine a particular hypothesis on what serves another's highest priority needs than is the person who is leader first and who later serves out of promptings of conscience or in conformity with normative expectations.[21] "More recently Greenleaf's work has attracted new attention, especially in the healthcare industry. Scholars are showing an interest in adapting Greenleaf's work to explore the importance of values and trust in work relationships, and the impact that values, leadership, and trust have on work productivity and organizational climate.[22]

Marquis and Huston states that planning may be defined as deciding in advance what to do; who is to do it; and how, when, and where it is to be done. It is a function required of all managers so that personal as well as organizational needs and objectives can be met.[23] "Values have a tremendous impact on the decisions people make. For the individual, the socialization processes experienced by that person shape personal philosophies and values. All people should carefully examine their value system, and recognize the role it plays in how they make decisions and resolve conflicts, and even

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[20]Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1977), 13.

[21]Ibid., 14.

[22]Marquis and Huston., 17.

[23]Ibid., 55.

how they perceive things.[24] Marquis and Huston suggest a planning hierarchy of mission, philosophy, goals, objectives, policies, procedures, and rules.[25] They state that goals and objectives are the ends toward which the organization is working. Goals, although somewhat global in nature, should be measurable and ambitious, but realistic. Goals should clearly delineate the desired end product. When goals are not clear, simple misunderstandings may compound, and communication may break down.[26] "Policies are plans reduced to statements or instructions that direct organizations in their decision making."[27] "Procedures are plans that establish customary; or acceptable ways of accomplishing a specific task and delineate a sequence of steps of required action."[28] "Rules and regulations are plans that define specific action or non-action."[29] Marquis and Huston suggests, because rules are the least flexible type of planning in the planning hierarchy, there should be as few rules as possible in the organization. They feel that existing rules should be enforced to keep morale from breaking down and to allow organizational structure.[30]

Because people spend most of their lives in social, personal, and professional organizations, they need to understand how they are structured. Organizational structure refers to the way in which a group is formed, its lines of communication, and its means

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[24]Ibid., 63.

[25]Ibid., 58.

[26]Ibid., 65.

[27]Ibid., 67.

[28]Ibid., 68.

[29]Ibid., 69.

[30]Ibid.

for channeling authority and making decisions. Each organization has a formal and an informal organizational structure. The formal structure is generally highly planned and publicized, whereas the informal structure is unplanned and often concealed. In a well-defined formal structure, roles and functions are defined and systematically arranged, different people have differing roles, and rank and hierarchy are evident.[31]

In recruiting nurses, Marquis and Huston feels that because most recruiting methods are expensive, one of the best ways to recruit and maintain an adequate employee pool is by word of mouth, the recommendation of the organization's own satisfied and happy staff.[32]

Creating a motivational climate is also important to the success of the organization. Managers must be cognizant of an employee's individual values and attempt to reward each worker accordingly, according to Marquis and Huston.[33] The unit supervisor or unit manager has a tremendous impact on the climate created by the beliefs and attitudes. The interpersonal relationship between an employee and his or her supervisor is critical to the employee's motivation level.[34] One of the most powerful motivators the manager can use to create a motivating climate, which is frequently overlooked or underused, is positive reinforcement.[35]

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[31]Ibid., 153.

[32]Ibid., 234.

[33]Ibid., 322.

[34]Ibid., 323.

[35]Ibid.

Communication forms the core of management activities and cuts across all phases of the management process.[36] "Organizational communication is a management function; it must be systematic, have continuity, and be fully integrated into the organizational structure, encouraging an exchange of views and ideas. In addition, communication involves language, which is culturally bound and influenced, further adding to its complexity."[37] Marquis and Huston says, because the majority of managerial communication time is spent speaking and listening, it is clear that in a leadership role, one must have excellent interpersonal communication skills.[38] Because the leader is responsible for developing a cohesive team to meet organizational goals, the leader must articulate issues and concerns so workers will not become confused about priorities.[39] "The ability to communicate effectively often determines success as a leader/manager."[40]

There are many variables that affect organizational communication according to Marquis & Huston. The size of the organization can create many levels of communication, which increases the quantity of communication and employees many perceive it as increasingly closed.[41] The spatial distance within an organization can be a barrier to communication and different subgroups or subcultures within the organization

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[36]Ibid., 334.

[37]Ibid.

[38]Ibid.

[39]Ibid.

[40]Ibid.

[41]Ibid., 337.

have their own value systems and identities.[42] Gender is also a significant factor since men and women communicate and use language differently.[43]

Marquis and Huston suggest, the organizational communication strategies can increase the likelihood of clear and complete communication because of its complexity.[44] Marquis and Huston gave six strategies for organizational communication: (1) managers must understand the organization's structure and recognize who will be affected by decisions that are made; (2) communication is not a one-way channel; (3) the communication must be clear, simple, and precise; (4) managers should seek feedback regarding whether their communication was accurately received; (5) multiple communication methods should be used when possible if a message is important; and (6) managers should not overwhelm subordinates with unnecessary information.[45]

Finally, there are communication channels and modes discussed. The channels used in communication are upward, downward, horizontal, diagonal, or through the grapevine.[46] The modes of communication used are written, face-to-face, nonverbal, and telephone. "The manager must evaluate each circumstance individually to determine which mode or combination of modes is optimal for each situation."[47]

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[42]Ibid.

[43]Ibid., 338.

[44]Ibid.

[45]Ibid., 339.

[46]Ibid., 340.

[47]Ibid., 341.

"Delegation can be defined simply as getting work done through others or as directing the performance of one or more people to accomplish organizational goals."[48] Marquis and Huston believes delegation is not an option but a necessity for the manager.[49] "Frequently, there is too much work to be accomplished by one person. In these situations, delegation often becomes synonymous with productivity."[50] Marquis and Huston suggest delegation can also be used to provide learning or stretching opportunities for subordinates.[51] They propose subordinates who are not delegated enough responsibility may become bored, nonproductive, and ineffective.[52] They further mention delegation is a critical leadership skill that must be learned.[53]

Marquis and Huston indicate frequent mistakes made by managers in delegating include under-delegating, over-delegating, and improperly delegating. "Under-delegating frequently stem from the manager's false assumption that delegation may be interpreted as a lack of ability on his or her part to do the job correctly or completely."[54] Marquis and Huston states, delegation need not limit the manager's control, prestige, and power but can extend the manager's influence and capability by increasing what can be accomplished. Additionally they believe the manager's desire to complete the whole job

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[48]Ibid., 366.

[49]Ibid.

[50]Ibid.

[51]Ibid.

[52]Ibid.

[53]Ibid., 367.

[54]Ibid., 368.

indicated a lack of trust in the subordinate.[55] Often the manager believes he or she needs the experience or can do it better and faster than anyone else, according to Marquis and Huston. "It is important to remember that time spent in training another to do a job can be repaid tenfold in the future. In addition to increased productivity, delegation can also provide the opportunity for subordinates to experience feelings of accomplishment and enrichment."[56]

Over-delegating burdens the subordinates.[57] Marquis and Huston feel, "Some managers over-delegate because they are poor managers of time, spending most of it just trying to get organized. Others over-delegate because they feel insecure in their ability to perform a task."[58] "Improper delegation includes such things as delegating at the wrong time, to the wrong person, or for the wrong reason."[59] Marquis and Huston also state delegating tasks and responsibilities that are beyond the capability of the person to whom they are being delegated or that should be done by the manager.[60]

The subordinate resistance to delegation can exist for many reasons. Marquis and Huston give many reasons for resistance. "One of the most common causes of subordinate resistance to, or refusal of, delegated tasks is the failure of the delegator to see the subordinate's perspective."[61] Other reasons are: (1) they believe they are

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[55]Ibid.

[56]Ibid.

[57]Ibid.

[58]Ibid.

[59]Ibid., 369.

[60]Ibid.

[61]Ibid., 376.

incapable of completing the delegated task; (2) an inherent resistance to authority; and (3) tasks are over-delegated in terms of specificity.[62] Finally, "All subordinates need to believe there is some room for creativity and independent thinking in delegated tasks. Failure to allow for these human needs results in disinterested subordinates who fail to internalize responsibility and accountability for the delegated task."[63]

Lastly, Marquis and Huston bring to light delegating to a transcultural work team. As this is a reality that exists with the context, it is important to consider these phenomena. Consideration must be first given to communication because of dialect, volume, use of touch, context of speech, and kinesics such as gestures, stance, and eye movement all influence how messages are sent and received.[64] Secondly, space as it relates to personal space, the amount of space to be distant and generally unacceptable.[65] Third is social organization, which is the importance of a group or unit in providing social support in a person's life.[66] Fourth, is time where cultural groups can be past, present, or future oriented.[67] The fifth phenomenon is environmental control, which refers to the person's perception of control over their environment.[68] Finally, biological variations refer to the biopsychosocial differences between racial and ethnic groups.[69]

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[62]Ibid., 377.

[63]Ibid.

[64]Ibid., 378.

[65]Ibid.

[66]Ibid.

[67]Ibid., 379.

[68]Ibid.

[69]Ibid.

Marquis and Huston propose, "Applying transcultural sensitivity in delegation is however what is ultimately needed to create a productive, multicultural work team."[70]

Addressing the problem statement from an educational viewpoint, with leadership, structure, and organization and seeking resolution is critical. Starting from a historical understanding, according to J. Minor Gwynn, "Supervision, one of the oldest forms of educational leadership, is currently one of the most controversial."[71] "Strange as it may seem, supervision actually developed from the school superintendency and the principalship of the secondary school; yet its most successful application took place in the elementary school, where it did not start originally. In this setting, supervision developed as an adjunct to school administration."[72] The elementary school developed after the establishment of the secondary school because of the Protestant Reformation to meet the demand that young people be able to read the Bible in their own language.[73] "Recently, a trend has developed toward identifying school administration as educational leadership."[74] The school principal is now identified as a supervisor of major stature.[75] "Finally, most authors, investigators, and practitioners have agreed in theory on one principle, whether they practiced it or not. That principal, expressed well by a teacher once in the hearing of the writer, is: "You can talk all you want about supervision, but

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[70]Ibid.

[71]J. Minor Gwynn, *Theory and Practice of Supervision* (Grand Rapids, MI: Dodd, Mead & Company, 1974), 3.

[72]Ibid., 4.

[73]Ibid., 4-5.

[74]Ibid., 13.

[75]Ibid.

without the co-operation of all of us, it's a dead duck!"[76] In order to lead, there must be followers.

"Discussions of organizational culture, leadership and organizational culture, schools as cultures, managing cultures, and corporate cultures reached a high point in the mid-1980s."[77] "Metaphorically attaching the word culture to organizations and talking about building or changing school cultures is meant to frame one's thinking about how school organizations operate and how life in schools unfolds. Thus, rather than deal with such issues as whether organizations and schools as particular kinds of organizations have cultures or are cultures, a metaphorical view asks one to adopt the perspective that organizations are like cultures."[78]

"School culture includes values, symbols, beliefs, and shared meanings of parents, students, teachers, and others conceived as a group or community. Culture governs what is of worth for this group and how members should think, feel, and behave."[79] Culture building necessitates that school leaders give consideration to the informal subtle and symbolic aspects of school life.[80] According to Thomas B. Greenfield, "The task of leadership is to create the moral order that binds [leaders] and the people around them."[81]

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[76]Ibid.

[77]Thomas J. Sergiovanni, Martin Burlingame, Fred S. Coombs, and Paul W. Thurston, *Educational Governance and Administration*, 2nd edition (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1987), 124.

[78]Ibid.

[79]Ibid., 126.

[80]Ibid., 127.

[81]Thomas B. Greenfield, "Leaders and Schools: Willfulness and Nonnatural Order in Organizations," in *Leadership and Organizational Culture*, eds., Thomas J. Sergiovanni and John E. Corbally (Urbana, IL: University of Illinois Press, 1984), 159.

"Leadership as culture building is not a new idea but one solidly embedded in the literature of leadership and well known to successful school leaders."[82]

"The organization without effective leadership is in trouble."[83] "Leadership should be defined broadly as a social process in which a member or members of a group or organization influence the interpretation of internal and external events, the choice of goals or desired outcomes, organization of work activities, individual motivation and abilities, power relations, and shared orientations."[84] Leaders and leadership are important because they serve as anchors, provide guidance in times of change, and are responsible for the effectiveness of organizations.[85] Gorton, Alston, and Snowden believe if an administrator emphasizes the initiation of structure in order to facilitate organizational achievement but neglects the needs of a group for consideration, cooperation in achieving the goals of the organization may not be attained.[86] Therefore, successful leaders keep their promises, align their actions to be consistent with the wishes of the people they lead, believe in the inherent self-worth of others, are capable of making a difference in the lives of others, admit their mistakes, arouse optimism about

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[82]Sergiovanni, Burlingame, Coombs and Thurston, *Educational Governance and Administration*, accessed March 4, 2013, http://etd.library.pitt.edu/ETD/available/etd-01042011-132638/unrestricted/DietrichJoseph-Dissertation.pdf127.

[83]Fred E. Fiedler and Martin M. Chemers, *Leadership and Effective Management* (Glenview, IL: Scott, Foresman, 1974), 1.

[84]Wayne K. Hoy and Cecil G. Miskel, *Educational Administration: Theory, Research, and Practice* 7th edition (New York, NY: McGraw-Hill, 2005), 377.

[85]Ibid., 374.

[86]Richard Gorton, Judy A. Alston and Petra Snowden, *School Leadership & Administration: Important Concepts, Case Studies, & Simulations* 7th edition (New York, NY: McGraw-Hill, 2007), 10.

success, and create a climate for learning that is characterized by trust and openness.[87] Finally, if the organization is to improve its effectiveness and reach new heights, the administrator must initiate change in procedures and organizational goals and if these changes achieve the desired ends, then the administrator has not only attempted to exercise leadership but also succeeded in exercising effective leadership, which seems to be needed more than ever in education.[88]

Hoy and Miskel states, schools are formal organizations with many of the same characteristics as bureaucratic organizations.[89] "Virtually all organizations, including schools, have hierarchical structures."[90] In schools the kind of organizational structure is just as important as the amount of structure.[91] Hoy and Miskel believes it is also true that the type of school organizational structure may influence student achieve.[92] Additionally, Hoy and Miskel think administrators and teachers share in decision making, with both groups focused on common interests and with both committed to a single set of shared goals.[93] Therefore, ultimately the effectiveness of such organizations depends almost exclusively on the expertise, commitment, and service of the teachers.[94]

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[87]Ibid., 14.

[88]Ibid., 7.

[89]Hoy and Miskel, *Educational Administration,* 97.

[90]Ibid., 123.

[91]Ibid., 124.

[92]Ibid., 100.

[93]Ibid., 101.

[94]Ibid.

According to Gorton, Alston and Snowden, any organization operates according to a set of values, goals, principles, procedures, and practices that help define what it is all about. Another word for these combined operating characteristics is culture.[95] Consequently, if school leaders desire to improve the morale and productivity of those they lead, it is imperative that they strive to understand and enhance the organizational culture of their school or school district.[96] Hoy and Miskel gives a general definition of organizational culture stating it is a system of shared orientations that hold the unit together and give it a distinctive identity.[97] "Organizational culture is an attempt to get at the feel, sense, atmosphere, character, or image of an organization. The popularity of the term organizational culture is in part a function of a number of popular books on successful business corporations that emerged in the 1980s."[98] "Strong organizational cultures can improve or hinder the effectiveness of an organization."[99]

"In the physical world, climate can determine whether plants thrive or fail to grow. The climate of a school can similarly have a major influence on morale, learning, and productivity."[100] Hoy and Miskel state school climate is a broad term that refers to teachers' perceptions of the general work environment of the school; the formal organization, informal organization, personalities of participants, and organizational

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[95]Gorton, Alston and Snowden, *School Leadership and Administration,* 150.

[96]Ibid., 149.

[97]Hoy and Miskel, *Educational Administration,* 165.

[98]Ibid.

[99]Ibid., 163.

[100]Gorton, Alston and Snowden, *School Leadership and Administration,* 165.

leadership influence it.[101] "Put simply, the set of internal characteristics that distinguish one school from another and influence the behavior of each school's members is the organizational climate of the school."[102] Hoy and Miskel notes the climate of schools can be viewed from a variety of vantage points; two useful perspectives are the openness of behavior and the health of interpersonal relations. The openness and health of a school are related to a number of important organizational outcomes including perceptions of school effectiveness and student achievement.[103]

"The importance of effective communication practices within an organization cannot be overemphasized."[104] Hoy and Miskel concludes communication is so pervasive in schools that it is a fundamental and integrative process in educational administration.[105] "Communication is complex, subtle, ubiquitous, and important; it permeates every aspect of school life."[106] Hoy and Miskel indicates communication is difficult to isolate from such other administrative processes as deciding, motivating, and leading.[107] Communication skills, therefore, are essential tools for an effective administrator.[108] Consequently, the administrator will need to create a feeling and atmosphere of trust and respect on the part of the people in order to encourage them to

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[101]Hoy and Miskel, *Educational Administration,* 185.

[102]Ibid.

[103]Ibid., 163.

[104]Gorton, Alston and Snowden, *School Leadership and Administration,* 86.

[105]Hoy and Miskel, *Educational Administration,* 372.

[106]Ibid., 341.

[107]Ibid.

[108]Ibid.

communicate more.[109] Hence, to ascertain whether communication is effective, the administrator needs to seek feedback on reactions or responses to the message by those who received it.[110]

Hoy and Miskel perceive decision making as a major responsibility of all administrators, but until decisions are converted into action they are only good intentions.[111] "Effective administration requires rational decision making.[112] Therefore, an understanding of the decision-making process is vital to successful administration.[113] Gorton, Alston and Snowden notes the participatory view of decision making has the administrator rely far less on management controls and more on bonding staff by developing norms that are derived from a shared vision of what is important.[114] Hence if subordinates have a personal stake in the outcome and expertise to contribute to the decision, and if they can be trusted to make a decision in the best interests of the organization, then subordinate involvement in the decision-making process should be maximized.[115] Ultimately, by empowering teachers, the potential for effecting desired results can be enhanced.[116]

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[109]Gorton, Alston and Snowden, *School Leadership and Administration,* 107.

[110]Ibid., 99.

[111]Hoy and Miskel, 300.

[112]Ibid., 301.

[113]Ibid., 336.

[114]Gorton, Alston and Snowden, *School Leadership and Administration,* 28.

[115]Hoy and Miskel, 338.

[116]Gorton, Alston and Snowden, *School Leadership and Administration,* 81.

According to Kenneth O. Gangel, "A business organization seeking to develop a superior product will look for the top available personnel-those with the right qualifications and appropriate skills. The church, however, has a different work force from which to draw. As a result, Dayton and Engstrom call the church the most sophisticated and the most difficult organization to manage."[117] They explain it this way:

> This organization, by definition, accepts the "walking wounded" along with the skilled and unskilled. Imagine how you would feel if one day there were a knock on the door of the business you were managing. Outside are four men carrying another on a stretcher. Their friend is deaf, dumb, and physically incapacitated but "loves the Lord and wants to be a member of your organization." What would you do with such a person? He doesn't fit any job description that you have anywhere. The manager of any organization with the sole purpose of accomplishing a task would on say, "Sorry," and send the person away. Yet that is the dilemma faced by the pastor (manager) of the local church.[118]

"The church offers an open door to the world. Whoever desires a place in the body of Christ will have some ministry to develop and fulfill. As we seek to set up effective training programs, we may find it helpful to take some hints from W. Edwards Deming, whose genius revitalized Japanese industry, directing changes that caused the phrase made in Japan to be transformed from a symbol of shoddiness into a sign of quality."[119] Some suggestions from his business that may apply to a church setting: (1) Institute training' (2) leadership; (3) continually improve; (4) drive out fear; (5) break down barriers between staff areas; (6) remove barriers to pride of workmanship; (7)

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[117]Kenneth O. Gangel, "Volunteer Training," in *Leadership Handbook of Management & Administration,* ed. James D. Berkley (Grand Rapids, MI: Baker Books, 2007), 327.

[118]Ibid.

[119]Ibid., 327-328.

institute a vigorous program of education and retraining; and (8) take action to accomplish the transformation.[120]

The context, comprised of people from diverse denominations, is trying to merge to create one organization and structure, which is difficult because everyone wants to do what they are familiar with. Recognizing that there are many components that contribute to creating an effective and productive organization, the need to determine what is best for the current context to succeed is imperative. The resolution of these needs and ideas compiled that will be helpful to work in context is yet to be determined. From the information gathered there were common threads that must be considered when creating a structure to organize the context for successful ministry.

[120]Ibid.

CHAPTER THREE

FOUNDATIONS

Biblical Foundations

The book of Exodus is the second book of the Pentateuch. Moses, as the author, is leading the Israelites out of Egyptian bondage. This story is about liberation, law, covenant, and presence. The Israelites are leaving Egypt to start a new life with Moses guiding them to the Promised Land. The Israelites are on a journey in which Moses is being led by God's inspiration and expectations. The people need structure, order, and direction in order to work together and form a community in harmony and wholeness.

The church lacks sufficient organizational structure to meet the pressing demands of a relatively new congregation will be the focus and problem statement. Focusing on the eighteenth chapter of Exodus is the first scripture where the problem statement for this project is dedicated. According to Terence E. Fretheim, "Exodus 18, a unified story, witnesses to the two central aspects of what it means to be the people of God: faith and law. Verses 1-12 focus on the declaration and confession of what God has done for Israel. Verses 13-27 center on community structures that give shape to the life of faith."[1] In the eighteenth chapter Jethro, Moses' father-in-law, comes to visit him. While there Moses shares with Jethro all that the Lord had done for Israel. Jethro observed Moses as

[1]Terence E. Fretheim, *Exodus* (Louisville, KY: John Knox Press, 1991), 195.

he served as a judge to the people of Israel concerning their disputes. This task was not only stressful but also overwhelming to the point of wearing Moses out.

With a focus on chapter 18 verses 13-27, there are three points that Jethro bring before Moses for consideration. First he addresses Moses' ability to continue handling the matters of the Israelites in the manner in which he is serving the people. Jethro is wise enough to see that Moses will wear himself down if he continues. Second, Jethro suggests that Moses teach the people to handle their concerns among themselves. He tells Moses to only deal with matters between God and the people. Jethro's third point of selecting capable people with specific criteria that addresses their spiritual maturity was of utmost importance. The criteria consist of the fear of God, trustworthiness, and a hate for dishonesty. These people were to be the leaders in the community.

In consideration of the first point that Jethro emphasizes to Moses, the true concern is his inability to perform a task that requires more than one person. Concentrating on verses 13-18, Jethro is observing Moses as he gives guidance to the people of Israel in handling their problems. Jethro decides to talk with Moses and give him some advice concerning how he is supervising the people. Jethro begins by telling Moses that his process is not good for him or the people of Israel. Jethro further tells him that if he continues like this he will wear himself out and be of no value to the people. In other words, what Moses is doing will not be effective for himself nor the people because of the amount and weight of the job. Jethro urges Moses to realize that the work is too much for one person but that it must be shared among the people.

While J. Gerald Janzen states, "So Jethro asks, in effect, "What makes you think you can do this alone" (v. 14)? Moses' response implies that in the people's mind he has

become so identified with God's presence and direction that they have no one else to go go."[2] John I. Durham agrees saying,

> Moses' reply, that the people come to him "to make inquiry of God," is his explanation of why he has undertaken the work alone. The people who come are those who have some question, individually or along with those with whom they have some dispute, about what God has required of them for life in the covenant. God is the origin of the requirements and instructions, so God must give the explanatory application of them, and Moses is the medium of access by which the people may approach God with problems of this kind. Since "the requirements of God and his instructions" are what Moses must "make understandable" to the people, God is the authority of each explanation and may need to be consulted. Until this point, no one but Moses has had the privilege of such consultation. The response of Jethro to Moses' explanation is practical: Moses is wearing out both himself and the people, who must wait long hours before they can see him; but the response is also clearly perceptive of the source from which the counsel comes.[3]

According to Fretheim, "…a people freed from oppressive structures will need to develop societal structures of their own."[4] The people needed structure to put order in their lives and manage the matters in their community while working together. Fretheim also states, as it relates to Moses, "His experience of redemption did not immediately endow him or others in Israel with efficient and creative administrative skills."[5] Jethro's observation and advice was well needed and was to be a solution that would produce leaders and give strength and effectiveness to Moses. Waldemar Janzen is on point when he states, "Jethro's advice is meant to relieve Moses from undue work stress and to provide more efficient judicial services for the people." Janzen further says "Jethro's

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[2]J. Gerald Janzen, *Exodus* (Louisville, KY: Westminster John Knox Press, 1997), 130.

[3]John I. Durham, "Exodus," vol. 3, *Word Biblical Commentary* (Waco, Texas: Word Books, 1987), 250.

[4]Ibid., 198.

[5]Ibid.

counsel is that he should preserve his energies for mediating between the people and God (18:19), not between the people among themselves."[6]

Nahum M. Sarna basically comments, "The inefficiency of the system is bound to have a debilitating effect on Moses and to impose hardship on the public."[7]

The second point that Jethro highlights for Moses' consideration is to teach the people to handle matters among themselves. If Moses teaches the Israelites the decrees and laws and show them how to live with one another then he would be free from some of the responsibilities he has been handling. The old Chinese proverb stating, "Give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime," is applicable for this situation.

If Moses is seen by the people as the only one able to intercede on their behalf and interpret from God how to resolve disputes, then he should teach the people. Godfrey Ashby contends that,

> The form of government appointed by Yahweh for his people is a theocracy, in which the real ruler is understood to be Yahweh himself. Power and authority are then delegated to human leaders: Moses, then judges, and later, kings. These various leaders have to instruct the people, lead them, and judge between individuals and between clans. Monarchy, when it eventually emerged in Israel, was never intended to be a dictatorship. It was to be sacred, because it represented Yahweh to the people. Thus Moses and his successors, the judges and kings, had to mediate both between Yahweh and his people and between people within Israel. This task, as Jethro foresaw, was too much for one person. On Jethro's advice, power and responsibility are shared and leadership is both delegated and made collegial.[8]

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[6]Waldemar Janzen, *Believer Church Bible Commentary* (Waterloo, Ontario: Herald Press, 2000), 228.

[7]Nahum M. Sarna, "Exodus," *The JPS Torah Commentary* (New York, NY: The Jewish Publication Society, 1991), 101.

[8]Godfrey Ashby, "Exodus," *International Theological Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1998), 79.

Moses' role according to Brevard S. Childs was "He gives oracles, he decides disputes, he proclaims and teaches the divine will, and he mediates between God and Israel."[9] Durham points out, "It is thus only fitting that the problems God's people have bringing their lives into conformity with God's expectations should be brought to God—and brought by Moses whom God has called to be Israel's leader." Durham goes on to say, "Moses is then to make God's expectations clear to the people of Israel, and help them to understand the application of these expectations to their daily living, to the question of how they are to conduct themselves."[10]

In summary for the second point, Fretheim states, "...Jethro gives Moses some excellent worldly advice (note from v. 13 the ad hoc character of his counsel). He is alert to the needs of the community. Moses' energies are to be largely devoted elsewhere. Moses is to represent the community before God, bringing their concerns into the divine presence and discerning the will of God for their daily life (cf. 33:7-11). Moreover, he is to be the teacher of the community in the ways in which God would have the people to walk."[11] The need to consider how this is to be done leads into the third point that Jethro brings before Moses for consideration.

Jethro's third point centers on defining the characteristics needed of the people Moses are to select and delegate for the responsibility of leading the people. These selected individuals are going to be the leaders among the Israelites to settle the minor disputes among themselves. Janzen's attention is that, "So far in Exodus, we have been

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[9]Brevard S. Childs, *The Book of Exodus A Critical, Theological Commentary* (Philadelphia, PA: The Westminster Press, 1974), 331.

[10]Durham, "Exodus," 250.

[11]Fretheim, "Exodus," 199.

given a picture in which only Moses is unswervingly on God's side, while the people sometimes believe and sometimes are on the verge of mutiny. How can Moses take the risk, then, of delegating into other, perhaps less worthy hands the delicate task of judging and giving God's instructions? Jethro's response is that, in fact, there are those even within such a community who may be entrusted with this task. Their credentials are not primarily a law degree or prior experience, but a scorn of dishonest gain that is grounded in their trustworthiness, and the trustworthiness that, in turn, is grounded in their fear of God. Where there is no fear of God, desire for gain may have its way.[12]

Also in agreement with Jethro is Fretheim stating, "But in deciding specific cases, he is to delegate this matter largely to trustworthy individuals who fear God. It is important to note that not just any persons of faith will do; they are to be people of integrity and incorruptible (on the fear of God, see at 1:15-22). They are to organize themselves in a decentralized structure, having authority at various levels in the community, bringing only the most difficult cases to Moses for decision (see Dt 1:9-18). The responsibility for justice is thus dispersed throughout the community. Jethro concludes by noting how this will not only serve Moses well but bring peace to a people who no longer have to stand in queues all day long."[13]

Victor P. Hamilton believes, "we may have something of a parallel to this division of labor (major/minor issues) in the book of Acts."[14] Hamilton further states,

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[12]Janzen, "Exodus," 130.

[13]Fretheim, "Exodus," 199.

[14]Victor P. Hamilton, *Exodus An Exegetical Commentary* (Grand Rapids, MI: Baker Academic, 2011), 288.

"...the appointed leaders must be God-fearers and not tempted by partiality or bribes."[15] Jethro's wisdom and advice was to make suggestions for improvement in structuring the life of a community.[16] "Jethro's advice is meant to relieve Moses from undue work stress and to provide more efficient judicial services for the people."[17] In summary, "The reorganization will result in preserving Moses' strength and in establishing peace among the people."[18] The community needed leadership, guidance, direction, and teaching.

A parallel to the problem statement that addresses the need for unity and selecting leaders among the community of faith can be found in the book of Acts. In Acts the author, Luke, presents a new development in the life of the church. There is such a rapid growth, which consequently creates administrative problems that affect the unity of the church. In the book of Acts chapter six verses 1-7, there we find a problem within the community. The growth problem caused the need for new leaders, which would solve the problem of the people complaining about the unfair distribution of food. This issue is simply a dispute among the people that could be handled among them. This same problem was highlighted previously from the situation among the people in Exodus 18: 20-22.

According to Mikeal C. Parsons,

> This first scene serves two purposes: to provide another example of how conflict in the early Christian community is resolved and to introduce Stephen and Philip into the narrative. To fulfill the first purpose, Luke employs a narrative pattern remarkably similar to the OT form for choosing auxiliary leadership (Ex 18 and Nu 27): (1) statement of the problem-a grumbling among the Hellenists that

[15]Ibid., 288.

[16]Janzen, "Exodus," 228.

[17]Ibid., 228.

[18]Childs, *The Book of Exodus,* 331.

> Greek-speaking Jewish-Christian widows were being excluded from table fellowship; (2) the proposed solution-the apostles thus proposed that they continue to devote themselves to serving the word and that the newly appointed auxiliary leadership be responsible to wait on tables; (3) requisite qualifications for new leadership-they are to be of good standing, full of the Spirit and of wisdom, and judging from their Greek names, they came from the part of the church that had complained about mistreatment of some of its constituency; (4) setting apart the new leadership-the Seven are set apart by prayer and the laying on of hands.[19]

This growth problem was within the church. The leadership could not handle the problem among the people due to the fast growth. Therefore a plan needed to be put in place for resolution. William H. Willimon agrees by stating, "...the Spirit-led community is ready to move in order to remain obedient to the Spirit. A new challenge has arisen within the community. The community is multiplying and new organization and leadership are needed."[20]

The problem with the daily neglect of the distribution of food among the widows caused the people to have disputes and the leadership to work toward resolution. The apostles took the complaints of the widows seriously and therefore called a church conference.[21] This problem lead to some concerns that the people wanted to be addressed by their leaders. Mal Couch highlighted, "It was now up to the disciples to ensure that equality was established and maintained. The walls of division must come down. The disciples moved with great speed in choosing seven men to make sure everyone was created equally. The disciples knew that if the church was going to grow there must be

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[19]Mills, Watson E., and Richard F. Wilson, eds. 1997, *Mercer Commentary on the Bible: Acts and Pauline Writings* (Macon, GA: Mercer University Press), 18.

[20]William H. Willimon, *Acts: Interpretation A Bible Commentary for Teaching and Preaching,* (Atlanta, GA: John Knox Press 1988), 58.

[21]Philip A. Bence, *Acts: A Bible Commentary in the Wesleyan Tradition* (Indianapolis, IN: Wesleyan Publishing House 1998), 78.

equality among members of all backgrounds."[22] Accordingly, William J. Larkin Jr. states, "Hebraic Jews had a prejudicial sense of superiority over Grecian Jews, because of their own birthplace and language. Lack of communication between the groups also fostered suspicion. In fact, human diversity will always bring with it opportunities for prejudicial division and injustice."[23] It is apparent that the need for unity is imperative for the growth of the church and the productivity of the community in serving the Lord.

As a resolution to the problem, Gerhard Krodel commented, "The problem was solved in the spirit of unanimity. The twelve with the consent of the body of disciples appointed the seven to perform the ministry of charity while the twelve were to devote themselves to the ministry of the word."[24] Couch also indicated, "Therefore, the solution was to have the congregation choose seven administrators who were wise, of good reputation, and Spirit controlled."[25] Likewise Joseph A. Fitzmyer, Jr. remarked, "The community is to select the candidates, but the commission of them rests with the apostles. The seven must be men of whom one speaks well, filled with spirit and with wisdom so that they can carry out the task with discernment and respect."[26]

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[22]Mal Couch, ed. *A Bible Handbook to the Acts of the Apostles* (Grand Rapids, Michigan: Kregel Publications 1999), 245.

[23]William J. Larkin Jr., *The IVP New Testament Commentary Series: Acts* (Downers Grove, Illinois: InterVarsity Press 1995), 99.

[24]Gerhard Krodel, ed., *Proclamation Commentaries: New Testament Witnesses for Preaching* (Philadelphia, PA: Fortress Press 1981), 30.

[25]Couch, *A Bible Handbook to the Acts,* 246.

[26]Joseph A. Fitzmyer, S. J., *The Anchor Bible: The Acts of the Apostles* (New York, NY: Doubleday 1998), 349.

Fitzmyer summed it by saying, "The proposal made by the Twelve finds approval in the community as a whole, and seven are appointed."[27] The handling of this situation lends itself to the before mentioned situation with Moses in Exodus chapter eighteen. In agreement, Simon J. Kistemaker comments, "Hence, the situation is reminiscent of Moses judging the people of Israel. Moses' father-in-law, Jethro, advised him to choose capable men and have them serve as judges for the people. This eased the burden on Moses."[28]

The selected seven were to possess some very important leadership characteristics that would unify the community. Willimon writes it is fair to draw three conclusions about leadership within the community of the Spirit: (1) Leadership within the church arises from the community's quite mundane but utterly necessary functional needs; (2) Leadership arises from below not from above; and (3) The ordained ministry in its present form is an adaptation of the church to its leadership needs. Willimon clarifies by stating that there are needs within the church for certain jobs to be done so that the whole community might be about its ministry. He further says leaders arise from the needs of God's people for guidance and service. In summary, Willimon states, what the church has established, the church may change.[29]

The decision to appoint seven to help in the responsibilities of the community proved to be accepted and instrumental in meeting the needs of the people. Larkin lifts some important points to consider in this decision. He declares,

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[27]Ibid., 344.

[28]Simon J. Kistemaker, *New Testament Commentary: Exposition of the Acts of the Apostles* (Grand Rapids, MI: Baker Book House 1990), 221.

[29]Willimon, *Acts: Interpretation A Bible Commentary,* 59-60.

> The proposed solution reveals the values that guided the decision: commitment to unity, to a holistic ministry and to growth by means of preaching and teaching. The decision-making process reflects equally important values for church order. It is participatory, because of the church's spiritual equality. It involves distinct roles for leaders and congregation. The leaders (note it is collegial leadership) propose a solution and the criteria for implementing it. They also confirm the congregation's implementation. The congregation must "own" the proposed solution and do their assigned part. If unity and growth are to be promoted, then, structures in the church must be flexible. Decision-making must be participatory, with distinctive roles for leaders and congregation.[30]

In conclusion the work of the church must be shared among the people in order to be effective in meeting the needs of the community inside and outside. There must be order and structure that would minimize confusion, neglect, and lack of direction while trying to work ministry. Selecting and training leaders thereby equipping them for service in the church and surrounding communities is of utmost importance for ministry. Bence states, "First, true leaders lead by serving."

Whether preachers or table waiters, God's people lead for the benefit of others."[31] He continues with saying, "Second, taking care of church members is an essential part of Christian ministry. Meeting the spiritual needs of those who do not know Jesus is crucial, but so is ministry to those within the church."[32] "Evangelism and discipleship" according to Bence, "are central to the forward movement of the church, but the healthy church ministers to whole persons."[33]

Jethro's suggestion to Moses about putting things in order by selecting people to help him was in alignment with the creation story. Fretheim explains it like this,

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[30]Larkin, *The IVP New Testament Commentary Series,* 100-101.

[31]Bence, *Acts: A Bible Commentary,* 79.

[32]Ibid.

[33]Ibid.

> Jethro is absolutely right: in this matter having to do with the order of things, what Moses is doing "is not good." One hears an echo of the divine ordering of creation in Genesis 1 in this statement. The ordering of human affairs is integrally related to the cosmic order. The principles at work in the latter, the wisdom that God has built into the very structure of things, are important for the ordering of human life. Given the fact that issues of justice were central in God's deliverance from Egypt, this represents a concern that that justice be manifest in every aspect of the social order. In so doing, the social order in the community of faith would become more and more in tune with the justice of God's world order. Justice is not simply God's responsibility; it is also the task of the community, which has been the special focus of God's making things right.[34]

In putting order to the affairs of the church by creating a structure that will help the community of faith be more effective in ministry this will decrease the amount of discord, disputes and disharmony among the people. This same structure must be flexible enough to change as the community of faith changes. The primary focus is to work in unity while serving God's people and one another to glorify the kingdom of God and fulfill God's plan. Parsons suggests from the passage in Acts 6:7, "The upshot of Luke, of course, is that despite the conflicts that threaten the unity of the fledgling community, the church is able to solve its problems and continue to grow."[35] Ultimately all of the organizing (coming together), ordering (structure), teaching and preaching (making disciples) will be to fulfill the Great Commission from Christ in Matthew 28:16-20 knowing that Christ said He will be with us always.

In consideration of the problem statement, both scriptures focus on putting structure in the church in order for the people/community of faith to have direction, harmony, unity, and perform effective ministry. Structure gives shape to the life of faith. Finally the church's lack of sufficient organizational structure to meet the pressing

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[34]Fretheim, "Exodus," 199.

[35]*The IVP New Testament Commentary Series*, accessed May 11, 2013, http://www.amazon.ca/The-IVP-New-Testament-Commentary/dp/1572642459. 17.

demands of relatively new congregation can cripple the effectiveness of the ministry and unity of the congregation.

Historical Foundation

The church must have organization in order to be effective in ministry and bring people to Christ while equipping them spiritually to serve. Bruce P. Powers wrote, "Organization in a church is structure designed to enable a congregation to make disciples, help members grow, and develop spiritual power in their lives. Organization is a way to help people find a place and direction in their spiritual journey; it is the design for relating to each other effectively in order to do the Lord's work."[36] Powers further believes "There are five distinguishing characteristics of the New Testament church: worship, proclamation, education, ministry, and fellowship. It is these traits that we define as the primary functions of a local church and around which all organization develops."[37] Finally Powers added a sixth characteristic by stating, "To support these five functions, we add a sixth that is implicit in scripture and very much needed in today's church—leadership. Administrative leadership is the glue, or support, that enables the five primary functions to operate together—as the body of Christ."[38]

The focus of the contextual concern is the lack of organization. The problem statement is that the church lacks sufficient organizational structure to meet the pressing demands of a relatively new congregation. The church is young in existence and the

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[36]William G. Caldwell, Robert D. Dale, Bob I. Johnson, Bruce P. Powers, and Judy J. Stamey, *Church Administration Handbook, ed. Bruce P. Powers* (Nashville, TN: Broadman & Holman Publishers, 1997), 21.

[37]Ibid.

[38]Ibid.

average age of the partnership is below fifty-years old. The need to research church history to gain an understanding of how the church evolved and survived due to its structure or organization should help to give direction and develop a foundation upon which this context can fulfill its ministry, purpose, and work that God has ordained.

The origin of organization starts with the creation story in Genesis. This is where God creates and demonstrates the importance of order. He gives order to the creation of the world and humankind. God created the world in an orderly fashion. He did not create plants before light, God created light and vegetation before animals. According to Terence E. Fretheim, "The word beginning probably does not refer to the absolute beginning of the ordered creation, including the temporal order. Time began with God's ordering, and the seven-day time of God's creating establishes a temporal pattern throughout all generations."[39] Fretheim added, "Heaven and earth specifies the ordered universe, the totality of the world in which everything has its proper place and function."[40] "This very temporal framework," according to Fretheim is, "a work/rest rhythm, inheres as a part of the created order of things. Creation thus has to do, not simply with spatial order, but with temporal order as well."[41] With that same mindset, the church must have organization in order to effectively serve God. After everything was created, God said that it was good.

Historically, John Calvin is known for starting churches in Europe. John Calvin was born near Noyon, France, on July 10, 1509, and died in Geneva, Switzerland, on

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[39]Terence E. Fretheim, "Genesis," *The New Interpreter's Bible,* vol. 1 (Nashville, TN: Abingdon Press, 1994), 342.

[40]Ibid.

[41]Ibid., 346.

May 27, 1564. Calvin virtually ruled as the chief pastor in Geneva. Calvinism is a widely used label for reformed theology.[42] Olson states, "Almost certainly Calvin's great reputation is due to his personal passion, and leadership and his magnificent systematic mind as it is expressed in his magnum opus, *Institutes of the Christian Religion*, published in several editions over his lifetime. It became the textbook for reformed theology for centuries and is still published, analyzed, interpreted and debated."[43] Randall C. Zachman wrote, "Calvin especially learned from Bucer how rightly to order the polity and worship of the church…"[44] John Calvin had some challenges as it relates to establishing order for the people to amicably work together while doing God's work in the faith community. Bringing people together, from diverse backgrounds and ethnicity, call for organization in order to be an effective ministry.

In reflection of the importance of organization for the people of God to effectively serve God, the Didache played a historically significant role. "The Didache is an anonymous document. Like so many other early Christian books, it did not belong to or originate with a single individual."[45] "The Didache represents the reserved oral tradition whereby mid-first century house churches detailed the step-by-step transformation by which gentile converts were to be prepared for full active participation in their

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[42]Roger E. Olson, *The Story of Christian Theology: Twenty Centuries of Tradition & Reform* (Downers Grove, IL: InterVarsity Press, 1999), 407.

[43]Ibid., 408.

[44]Randall C. Zachman, *John Calvin As Teacher, Pastor, And Theologian* (Grand Rapids, MI: Baker Academic, 2006), 22.

[45]Aaron Milavic, *The Didache: Text, Translation, Analysis, and Commentary* (Collegeville, MN: Liturgical Press, 2003), ix.

assemblies."[46] "It belonged to various communities of householders who had received a way of life revealed to them by the Father through his servant Jesus. Given the manifest clues of orality within the Didache itself, one can be quite certain that it was originally composed orally and that it circulated on the lips of the members of this community for a good many years before any occasion arose that called for a scribe to prepare a textual version."[47]

As it relates to the Didache, according to Thomas O'Loughlin, "It was valued and used as containing information that Christians needed—and not just to help them get organized in the first months or years after they became Christians."[48] In a brief commentary, Milavec feels, "Any community that cannot artfully and effectively pass on its cherished way of life as a program for divine wisdom and grace existence cannot long endure. Any way of life that cannot be clearly specified, exhibited, and differentiated from the alternative modes operative within the surrounding culture is doomed to growing insignificance and gradual assimilation. Faced with these harsh realities, the Didache unfolds the training program calculated to irreversibly alter the habits of perception and standards of judgment of novices coming out of a pagan lifestyle."[49] Milavec believes,

> Initially the ordering of the material in the Didache may seem ragged and confusing. Upon careful examination, however, one can discover the organizational thread that accounts for the flow of topics and reveals the marvelous unity hidden below the surface from beginning to end. This is the same

[46]Ibid.

[47]Ibid.

[48]Thomas O'Loughlin, *The Didache: A window on the earliest Christians* (Grand Rapids, Michigan: Baker Academic, 2010), 7.

[49]Milavec, *The Didache, Text, Translation,* 39.

> organizational thread that those who originally recited the Didache relied upon for ordering their recitation. The organizational thread is this: the Didache unfolds the comprehensive, step-by-step program used for the information of a gentile convert. By following the order of the Didache, mentors training novices were assured of following the progressive ordered, and psychologically sound path that master trainers had effectively culled from their own successful practice in apprenticing novices.[50]

"As communities in history we are always forgetting bits of what it is to be Christian," according to Thomas O'Loughlin, "While discovering other implications of discipleship. In this process of seeing what we might have forgotten, or being inspired to grow in new ways, studying our past is a central and core activity."[51] O'Loughlin continues saying, "But with all these advances in our knowledge it is the earlier discovery of the Didache that alone shows us, for the inside, a church organizing itself."[52] "For us, looking backwards is a help to understanding Christianity today and tomorrow, and the more ancient the discipleship we examine the more it is likely to throw our activity into relief. And because Christians spend so much of the time debating matters relating to how churches are organized—just look at the energy, indeed venom that can be expended by a community whenever there is some change in its ritual—looking at a document like the Didache can often set matters in perspective."[53]

"However, all those shifting concerns about structures," according to O'Loughlin, "might reveal a deeper truth about Christianity: it is a faith that makes demands within a real community and about how it lives in the world as it bears witness to the Christ. From this need flow all those structures that we as human beings need: they are but means to an

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[50]Ibid., x-xi.

[51]O'Loughlin, *The Didache, A Window On the Earliest Christians,* 17.

[52]Ibid., 14.

[53]Ibid., 17.

end, and always somehow provisional relative to the end. From this also flows a warning: when concerns over structures become noisy and strident—the sort of thing that can cause Christians to split into hostile groups, as has happened all too often in our history—then we have confused means with ends."[54]

According to Judy J. Stamey, "Church leaders must decide that it is not their job to motivate lay members to serve but rather to help them grow in understanding why they must serve and what joy comes from serving. Sometimes, church leaders are apologetic for asking a member to take a job, and they allow the person to think that it would be doing them a favor to accept. The theology of servanthood is clearly defined in the Word of God when Paul says in Ephesians 2:10 (NASB), "We are His workmanship, created the Christ Jesus for good works." This puts our personal persuasiveness in perspective and helps the church leader to know that to allow someone to take a position just to help is not biblical."[55]

"The church is blessed," commented Stamey, "because God has given every believer a gift that can be used to help the church be healthy and accomplish its mission. It is God's plan that everyone should become a volunteer—a servant. Therefore, it is vital that church leaders seek to provide opportunities for the membership to discover the gifts with which God has so richly blessed them."[56]

After spending fifty-three years in the African Methodist Episcopal Church and being very active in many levels of the church the structure became understandable,

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[54]Ibid., 128.

[55]Stamey, *Church Administration*, 236.

[56]Ibid.

comfortable, logical and productive. Because of personal experience and the focus on organizing a church, the need to research the details of how the structure of the church began and evolved over the formative years became apparent. In summary, the African Methodist Episcopal Church evolved from a group of colored people belonging to the Methodist Society in Philadelphia who were asked, by whites, to leave the altar while praying and go to the seats in the back of the church. They left the church and decided to build a place to worship God without being told how and what they could do while worshiping. A slave named Richard Allen decided to build a church on his own property for Blacks. Richard Allen started the church with a desire to adopt the Methodist order of worship. After many disagreements with the Methodist Society and also going to court, according to the historical statement written by the bishops in the 2000 The Doctrine and Discipline of the African Methodist Episcopal Church, it was stated, "this induced the people to call a General Conference in April, 1816, to form a Connection. Delegates appointed to represent different churches met those of Philadelphia and taking into consideration their grievances, and in order to secure their privilege and promote union among themselves, it was:

> Resolved, "That the people of Philadelphia, Baltimore, and all other places who should unite with them, should become one body under the name and style of the African Methodist Church.[57]

It was further stated, in the historical statement, "We believe that it was the design of a gracious providence in thus uniting to mark out a way by which the despised African race might have an opportunity to receive from their own brethren that religious instruction from which they had been kept by persons claiming to be their superiors, and

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[57]*The Doctrine and Discipline of the African Methodist Episcopal Church 2000*, ed. Compilation Committee (Nashville, TN: AMEC Publishing House, 2001), 8.

thereby privileged to sit under their own vine and fig tree."[58] Examining the Methodist structure is needed "inasmuch as many felt a strong partiality for the order adopted by the Methodists..."[59] The local church organization consists of four Boards, seven Organizations, and an Official Board. The four boards are stewards, trustees, stewardesses, and deaconesses. The seven organizations are (1) The Class; (2) Choir(s); (3) Church School; (4) Allen Christian Fellowship; (5) Lay Organization; (6) Women's Missionary Society/Young People's Division; and (7) The Sons of Allen.

There are also procedures for starting a new congregation in the African Methodist Episcopal Church. The contextual concern, for this paper, deals with a new congregation coming together to start a non-denominational ministry. There is a need for the people to be organized for effective ministry. The procedures for starting the new congregation in the African Methodist Episcopal Church consist of a starting meeting with requesting to organize a new church and getting an approval for the new church. Next there will be an organizational meeting lead by the presiding elder or pastor that was appointed by the presiding bishop with a secretary keeping accurate record of the meeting. The minutes for the two meetings should be sent to the presiding bishop, general secretary of the African Methodist Episcopal Church, the presiding elder of the district, and the secretary of the Annual Conference where the church is located. Finally the new church, after at least thirty-six months, will be given budgetary responsibilities for the Connectional Church.

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[58]Ibid.

[59]Ibid., 5.

In considering some options for organizing a new congregation, there must be some things identified for the foundation. According to James Montgomery Boice, "The church (1) is founded on the Lord Jesus Christ; (2) is called into being by the Holy Spirit; and (3) is to contain people of all races who thereby become one new people in the sight of God."[60] Boice goes on to say, "So the first thing that must be said about the church is that the person and work of the Lord Jesus Christ is its foundation."[61] "This concept has an important application, namely, that the church of Christ is one church and must be seen to be one church by the world."[62] "The problem is not so much that there are different denominations within Protestantism. People are different, and there is no reason why there ought not to be different organizations with different forms of service and church government to express those differences."[63] "The real problem is that believers in one denomination refuse to cooperate with believers in another denomination, justifying their noncooperation on grounds that other Christians are somehow contaminated by their associations or are disobeying the Lord by remaining in their church or are not actually Christians. That attitude is a great hindrance to the advance of the gospel in the world today."[64]

The second characteristic is the church empowered by the Spirit. "The Holy Spirit does three things for the church in all times and places. First…he empowers the church to

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[60]James Montgomery Boice, *Foundations of the Christian Faith: A Comprehensive & Readable Theology* (Downers Grove, IL: InterVarsity Press, 1986), 568.

[61]Ibid., 570.

[62]Ibid.

[63]Ibid., 571.

[64]Ibid.

do Christ's bidding and to be effective in doing it."[65] "Second, the Holy Spirit has been sent to develop the character of the Lord Jesus Christ in his people. We are not like him naturally, but we are to become like him as the Spirit of Christ increasingly transforms us into his image."[66] The third characteristic is the church including all people. "It is the universal nature of the church, in which people of all cultures are brought together into its fellowship, and all national, racial and other barriers are broken down."[67]

Boice stated, "The church must actually develop brotherhood, a sense of family oneness among those to whom the gospel spreads. Many barriers to such a union existed in the early church there were barriers of race—the Greek despising the Romans, the Romans contemptuous of the Greek. There were barriers of nationhood—most captive people chafing under the yoke of Rome. There were barriers of sex, language, and culture—the same barriers that exist among people today. But they were broken down as those who were called to faith in Christ increasingly came to see their oneness in him.[68]

According to Boice, when starting a new congregation, "One of the marks of the church is unity. This mark is inherent in the very definition of the church."[69] "If the church is founded on Jesus Christ, it has one foundation, meaning one Lord, and one theology centered in him. If the Holy Spirit calls it into being, the fundamental experience of the people of God is identical. They come from various backgrounds, but they are called into a relationship to God by a work of regeneration, justification, and

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[65]Ibid., 572.

[66]Ibid., 573.

[67]Ibid.

[68]Ibid., 574.

[69]Ibid., 606.

adoption. If they have become one new people, they are obviously set off from the world as a separate and holy entity."[70]

Romans 12:4-5 teaches, "…that a certain kind of unity and a certain kind of diversity are necessary for the health of the church. Without the unity, a unity of relationship to Christ through the work of God's Spirit, there is no church at all."[71] "On the other hand, without diversity the church cannot be healthy and will certainly not function properly, any more than a body without arms or legs."[72] Now in looking at the areas of diversity, the spiritual gifts of the congregation and the role of the leaders in helping them to discover and develop those gifts is greatly needed.[73] "Since grace is God's unmerited favor, the emphasis is that spiritual gifts are dispensed by God according to his good pleasure. One Christian will receive one gift, another Christian another. Some will receive more than one gift."[74] "They (spiritual gifts) are 'to equip the saints for the work of ministry, for building up the body of Christ" (Eph 4:12).[75]

According to Boice, "There has developed within the church (for a variety of reasons) a kind of division between clergy and laity in which the clergy are supposed to lead and do the work of Christian ministry while the people (which is what the word laity means) are to follow docilely—and, of course, give money to support the clergy and their

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[70]Ibid.

[71]Ibid., 607.

[72]Ibid.

[73]Ibid.

[74]Ibid., 608.

[75]Ibid.

work."[76] "That is not what the church as the people of God is to be. Where such a view prevails, the church and its ministry suffer by the loss of the exercise of gifts given to the laity. Gifts are for use in serving others. The laity serves the church and the world. The clergy serve the laity, particularly in helping them to develop and use their gifts."[77]

Boice suggests four ways to find your gifts. First, one will study what the Bible has to say about spiritual gifts. Second, one must pray. Third, one will be helped by making a sober assessment of his or her own spiritual strengths and abilities. Fourth, one must seek the wisdom of other Christians.[78] The next plan is to equip the congregation. "All Christians are to be active in the church's work in some way—either equipping others, doing the work of ministry or building up the body of Christ. Each has a gift and is to use it. None is to be inactive. The difference between professional clergy and lay Christians is to be one of function only, not a difference of status, holiness, domination or prestige."[79] Boice states, "...where the church wishes to be biblical it must recognize not only that gifts of teaching and leadership are given to some within the church for the church's well-being but also that there is ample biblical teaching about the need for such leadership. The apostle Paul appointed elders in every church he founded and entrusted to them the responsibility for training the people for ministry (Acts 14:23)."[80]

The proper relationship of clergy to laity is service because the clergy are to direct their energy to equipping the saints. The clergy are to assist them and train them to be

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[76]Ibid., 609.

[77]Ibid.

[78]Ibid., 620-621.

[79]Ibid., 623.

[80]Ibid., 624-625.

what they should be and to do the work entrusted to them. This is the main or essential work of the church as it relates to the world and the body of the church.[81] To equip the saints, Boice suggests two areas for work which are the work of ministry and building up the body of Christ.[82]

"The contrast between the work of ministry and building up the body of Christ is the contrast between service in the world and service within the Christian community. It is important to stress the first of these because the church is often in danger of forgetting it. As is the case with families, the church sometimes becomes entirely wrapped up in itself and forgets that it is in the world to be of service to the world. It is to minister to the world as Christ did."[83]

In summary and reflecting on the problem statement, there has always been the need for organizing the body of Christ to effectively serve and fulfill God's plan. The primary need is equipping the people to serve and in developing or discovering their gifts. Once this is in place, the body of Christ will be spiritually mature enough to be effective and intentional in building up the kingdom of God. Jesus took the time to teach his disciples and to strengthen their gifts to be used for the glorification of God. Once the disciples were functioning in their gift, their ministry grew and their effectiveness in maturing others made it possible for the gospel to spread.

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[81]Ibid., 625.

[82]Ibid.

[83]Ibid., 625-626.

Theological Foundations

"The pastor of any church wears many hats. The smaller the church, the more hats worn. Effectiveness is determined by how well they fit and whether the pastor is able to choose the appropriate hat for each responsibility. For example, each pastor's hat rack includes that of preacher, pastor, administrator, counselor, and fundraiser to name just a few. One of the most important hats, however, is that of leader. Leadership is necessary for any church to grow and penetrate the community."[84] Jackson W. Carroll describes the core work of clergy to be celebrant of the sacraments, preacher and teacher (including providing pastoral care), and overseer of congregational life. He further states, "In faithfulness to their calling, pastors work to produce congregational cultures through which God's extraordinary power is revealed. They aim not only to help their members find meaning, support, comfort, and empowerment in their personal lives, but also to lead them in practices that are faithful to God's purpose for the church."[85]

In addressing the problem statement, the church lacking sufficient organizational structure to meet the pressing demands of a relatively new congregation, one is compelled to focus on leadership. Harold Myra states, "Leadership is a puzzling, paradoxical art. It demands both broad vision and attention to detail. It simultaneously calls for uncanny intuition and hard-headed analysis. It means often standing alone, yet proves itself in its ability to rally people. Leadership isn't easy."[86] "It is assumed that

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[84]Fred Smith, *Learning to Lead: Bringing Out the Best in People* (Waco, TX: Word Books, 1986), 21.

[85]Jackson W. Carroll, *God's Potters: Pastoral Leadership and the Shaping of Congregations* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), 125-126.

[86]Harold Myra, ed., *Leaders: Learning Leadership from Some of Christianity's Best* (Waco, TX: Word Books, 1987), 7.

leadership is a position when in fact leadership is a function. Leadership is not a title that grants you license to force others to knuckle under; it's a skill you perform, a service you render for the whole group."[87] In context, leadership needs to be evaluated in order for the church to function effectively while providing a service to the people and the community.

According to Steven P. Eason, in the Old Testament, leaders were not people who were merely volunteering to run yet another organization. They worked for and with God. "Each one of these leaders had to be empowered in order to be coworkers with God. After all, none of us is born qualified to work with the God of all creation, the One who made heaven and earth. Nonetheless, God chooses to call forth, equip, support, and utilize human leadership as a means of accomplishing divine business. God builds a team."[88] Eason suggests "perhaps the most prominent example of team ministry within the Old Testament is that found in the account of Jethro's advice to Moses."[89]

> Why do you sit alone, while all the people stand around you from morning until evening?... You will surely wear yourself out.... For the task is too heavy for you; you cannot do it alone.... You should also look for able [people] ... who fear God, are trustworthy, and hate dishonest gain; set such [people] over them as officers over thousands, hundreds, fifties and tens.... So it will be easier for you, and they will bear the burden with you. If you do this, and God so commands you, then you will be able to endure...." (Ex18:14, 18, 21, 22-23 NRSV).

Eason then states,

> If the goal, as Jethro states it, is *to endure* (v. 23), then leadership has to be shared. That's the Jethro principle. The Jethro principle does not really belong to Jethro, though. His comment to Moses was, "If you do this, and God so

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[87]Smith, *Learning to Lead*, 15.

[88]Steven P. Eason, *Making Disciples, Making Leaders: A Manual for Developing Church Officers* (Louisville, KY: Geneva Press, 2004), 7-8.

[89]Ibid., 8.

> commands ..." (v. 23). The implication is that God has observed Moses operating in solo fashion and has assessed that this leadership style cannot provide what is necessary. Thus God instituted shared leadership and team ministry as a provision of grace. The alternative was for Moses to continue operating in solo fashion and wear [him]self out (v. 18a). The apparent motive behind Jethro's (and God's) advice was to ward off failure, and secure success.[90]

It is imperative that leaders depend on God for direction and strength. Leaders must come together ensuring that everyone is on one accord being led by God. "The team was empowered together. God did not select the seventy and empower them in the privacy of their own homes. Moses selected the seventy and God empowered them with the spirit at the tent of meeting—together, in one place. Leadership is communal. By God design, human leadership is recruited and equipped to participate with God in the task of leading and guiding the people."[91] Tom Baker summarized the three primary principles of shepherding, according to Exodus 18:17-24, in three simple words: brought, taught, and sought.[92]

Each principle can be found in Exodus 18:19-21. The first principle, according to Baker, is "unless we are providing prayer cover for the flock, watching over them, keeping our spirit tuned to what the Spirit is saying to them, being a pastor is going to get real dry real fast."[93]

The second principle, Baker states, is show and tell. "Disciple. Equip the saints to do the work of the ministry. But it is not just telling, it is also modeling."[94]

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[90]Eason, *Making Disciples Making Leaders,* 8.

[91]Ibid., 9.

[92]Tom Baker, "Learning to Shepherd, Jethro-Style," in *Lessons in Leadership,* ed. Randall Roberts (Grand Rapids, MI: Kregel Publications, 1999), 35.

[93]Ibid.

[94]Ibid.

The third principle, as noted by Baker, is a shepherd needs help. There is simply no way one person can do it all for everyone, all the time. Baker relates this situation with a model.

> Moses started out with what I call the *Vending Machine Model* of pastoring. Since a vending machine is stationary, you must come to it. In Moses' case, there was a very long line at the vending machine. People get what they want by just pushing the right button when their turn comes. Now it may be ego-satisfying to be the only vending machine in the house, but that machine is soon going to be depleted and people will start getting frustrated. The Spirit once said to me, "A shepherd must seek and not just be sought." To do this effectively, we must share the pastoring task…[95]

In reflection of the context and need for leadership, sharing the load with the laity is imperative. Before sharing the load, there must be training for the positions identified and needed for the ministry. This training will help to produce effective leaders for effective ministry.

In the New Testament, the church is described as a family. Relationships in the faith family are graciously offered, freely chosen, and mutually nurtured. When pictured in family terms, churches are God's household (Eph 2:19) and are characterized by relationships akin to siblings (1 Jn 3:14-16 and Rom 8:29) and mates (Eph 5:25-27 and 2 Cor 11:2). Leaders recognize that relationships must be constantly nurtured.[96] Relationships are developed through fellowship. As people in church spend time among one another while sharing, they begin to build a sense of belonging and trust. Relationship building helps the church grow spiritually, emotionally, intellectually and

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[95]Ibid.

[96]Robert D. Dale, *Leadership for a Changing Church: Charting the Shape of the River* (Nashville, TN: Abingdon Press, 1998), 114.

socially. The people will begin to build unity, work in harmony, and learn to resolve conflicts, develop trust, and create an atmosphere of transparency.

Since the context is very young, the idea of considering the church as lambs and not sheep warrants examination. The Jethro-Style of shepherding comes from the need to shepherd a large number of people. Although the context is not large, there is still a need for shepherding (leadership). In John 21: 15, Jesus tells Peter to feed his lambs, is appropriate for my context. The church is seven years old and on average the people are young in age and spiritual growth. Because we are all called in ministry, there is a great need for the people to be taught and sent out to make more disciples.

Teaching the lambs is the beginning of feeding. As the pastor teaches, the people listen, study, grow, and reach out. Baker says, "My sheep hear My voice, and I know them and they follow Me. My sheep cannot be stolen. You will be concerned about hearing My voice and teaching My Word and I will be concerned about who is hearing My voice through you. Those that I have not sent to you will not stay."[97] Baker further states, sheep multiply when they are pastored. Church discipline is scary but necessary. When a flock is biblically fed, it can risk reaching out to the lost, reaching in to one another, and reaching up to the Lord-even in the presence of its enemies (Ps 23:5).[98] Jesus intentionally recruited the disciples. Eason states, none of them had previous skills in being a leader in the church. They were not volunteers. They were not clergy. Jesus took people with the potential for learning. He saw that potential in them and called it

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[97]Ibid., 36.

[98]Ibid., 37.

forth, even when they did not see it themselves. Jesus charged the twelve with the task of leading the church, but always in the context of partnership with him.[99]

Jesus shared leadership, according to Eason, and intentionally created a team for ministry. Jesus did not work alone neither did the disciples. Eason suggest the assessment of volunteers that are lawyers, bankers, doctors, homemakers, teachers, and businesspeople running the church without empowerment. After years of service many of them, when done, leave vowing to never return due to the lack of empowerment. The leadership team should be seen as a community of faith that needs to be nurtured and cultivated.[100] Empowering the laity helps to facilitate the work of the kingdom. It also gives leadership responsibility along with accountability. Among those in leadership, empowerment within the community of faith will enrich individual lives, ministry and community.

Effective ministry depends on clergy and laity working together in unity with a purpose and goal to better the kingdom of God. Understanding one another and working with the gifts and talents, given by God, to help complete His plan for humankind is challenging in the church. One main concern revolves around authority. According to Jackson W. Carroll, "...how can authority be exercised in the church so that the whole ministry of the church, ordained and lay, is empowering and empowered?"[101]

"We can not expect to win people to Christ when the body is fragmented and warring," according to Harold Myra. Myra further states, "Unity is vitally important if for

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[99]Eason, *Making Disciples Making Leaders,* 9.

[100]Ibid., 11.

[101]Jackson W. Carroll, *As One With Authority: Reflective Leadership in Ministry* (Louisville, KY: John Knox Press, 1991), 61-62.

no other reason than the fact it validates the gospel."[102] Unity and harmony in the body helps to ensure its effectiveness and success.

Ronald W. Richardson says in 1 Corinthians 12:4-31, Paul speaks of each member as a unique part of the body of Christ and thus offers an organic view of leadership that is consistent with family systems theory. Richardson's view is leadership is a part of the community and develops within the community. One cannot cut off from the body and still be a leader. And each member of the body becomes a leader by becoming most fully itself, differentiating into what it was created to be. This means the member will be different from the other parts of the body while still functioning as part of the organic whole of the body.[103]

Dale says the New Testament frequently sees the Church metaphorically as a physical body. The body of Christ image is one of Paul's favorite descriptions of the Church. Christ is, of course, spotlighted as the head of the Church (Col 1:18-19 and Eph 5:23). Human bodies require care to remain healthy. These theological perspectives help congregational leaders function more comfortably in dynamic systems.[104]

In the church, growth takes place "as each part does its work" (Eph 4:16) in the context of building up the body in love.[105] The church is a corporate whole that finds its life in the Head, Christ; it is not merely a bouquet of believers in social relationships with

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[102]Truman Dollar, "Building Spiritual Unity," in *Leaders: Learning Leadership from Some of Christianity's Best* ed. Harold Myra (Waco. TX: Word Books, 1987), 168.

[103]Ronald W. Richardson, *Creating a Healthier Church: Family Systems Theory, Leadership, and Congregational Life* (Minneapolis, MN: Fortress Press, 1996), 172.

[104]Dale, *Leadership for a Changing Church,* 115.

[105]R. Paul Stevens and Phil Collins, *The Equipping Pastor: A Systems Approach to Congregational Leadership* (Bethesda, MD: The Alban Institute Publication, 1993), 98.

one another. Biblically, we must speak of the church as the body of Christ and not merely a body of Christians.[106] "For Paul the fundamental reality of the church is the organic unity that finds expression in the diversity of its members. One cannot really think of an individual disciple apart from that person's relatedness with the body of Christ. The believer's identity is corporate as well as individual."[107] "So the biblical theology of body, on the one hand, calls for the repudiation of independence."[108]

Stevens and Collins, states the metaphor of the body looks primarily inward rather than outward. In Pauline thought, Christ does not use his body to get his work done on earth, as attractive as this idea might be. The metaphor is inward-rather than outward looking. It is concerned with the structure and interrelationships within the church rather than how the church relates to the world.[109]

In looking inward Kenneth O. Gangel builds the idea about theology of volunteerism. Gangel points out the servant leader, the holy priesthood, the body concept and equipping leader are four section of the New Testament to lay the theological base for church volunteers. He recognizes that every member plays an essential part in contributing to the health of the whole church.[110] Gangel says on the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. Our theology of volunteers must be built on a

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[106]Ibid., 99.

[107]Ibid., 102.

[108]Ibid., 103.

[109]Ibid., 113.

[110]Kenneth O. Gangel, "The Meaning of Volunteerism," in *Leadership Handbook of Management & Administration*, ed. James D. Berkley (Grand Rapids, MI: Baker Books, 2007), 304.

foundation of scripture set within a cultural context. Many live unaware of how individual inaction impacts group health. However, God uses the physical body as an image of the church to drive home this point: No one within this holy priesthood may consider himself or herself unessential to the ministry of the whole.[111]

Christopher A. Beeley writes, "When a surgeon performs a heart transplant, there is no question that an important work is being done. Family and friends hope that their loved one is receiving the best care available. For the patient it is a matter of life and death. Similarly, most people who need legal advice will try to find an attorney they can trust, someone with proven skill and competence. No one in their right mind wants to be represented by a lawyer who does not know what he or she is doing. And how many of us would entrust the management of our finances to someone who we know is a poor investor? Not many. In one example after another the value of professions that we consider truly important for our lives is obvious, and we naturally look for training, expertise, and wisdom in those we depend on."[112]

The same holds true in the Christian Church. Most churchgoers know whether or not their leaders are providing effective ministry, to the point that many are even willing to change congregations in order to find the sort of pastoral leadership that truly feeds them. Clergy and lay leaders too have a sense of what faithful ministry looks like-at least we tend to recognize it when it is happening. Yet, regrettably, the opposite is the case far more often than we would like. Many Christians can remember a time when the church's leadership was less that inspiring, and church leaders (when we are honest with

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[111]Ibid., 305.

[112]Christopher A. Beeley, *Leading God's People: Wisdom from the Early Church for Today* (Grand Rapids, MI: William B Eerdmans Publishing Company, 2012), vii.

ourselves) know all too well when we are not practicing a ministry that is worthy of the calling to which we have responded.[113]

"Leadership is what gets people moving."[114] "Currently one of the most popular concepts is *servant leadership.* Properly understood, it is a helpful concept, but it has been terribly abused. The Christian leader is primarily a servant of God, not a servant of the sheep. Many shepherds act as if they are servants of the sheep—a faulty concept. You are a servant of God, given to absolute obedience to what He says. To extend that to say you are the servant of each sheep is a fallacy."[115] "Yes, you lead by serving, but the major expression of your service is your leadership."[116] Fred Smith says,

> Take for instance Lee Iacocca, a great leader. He is the servant of Chrysler Corporation, but he doesn't ask the assembly line workers to decide where the company should go. He may solicit opinions, but Lee Iacocca doesn't ask the man on the machine to do anything except run the machine and run it well- and have faith in the company. Iacocca's servanthood is expressed by his leadership. If he were to quit leading, he would no longer be a trustworthy servant of Chrysler.
>
> There are shepherds who constantly ask the sheep which way to go. If the pastor quits leading the sheep and starts following them, he is no longer a trustworthy shepherd. Sheep are the work. They're not the wage.[117]

Gangel highlights that Jesus set an example of servanthood for those who function as leaders within his church in essentially a volunteer structure. The structure suffers harm when parts of it are inactive and do not contribute to the health and work of the whole. The result of equipping leaders is an overwhelming sense of leaders working alongside followers, seeing themselves as co-laborers, joining hands and talents for the

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[113]Ibid., viii.

[114]Smith, *Learning to Lead,* 22.

[115]Ibid., 24

[116]Ibid.

[117]Ibid.